

Outline for Study of St. John's Gospel

Week I Introduction and Prologue, Discipleship  
John 1

Week II The Good Shepherd  
John 10

Week III Theology of Glorification  
John 13-14

Week IV The True Israel and Mission  
John 15-16

Week V The Lord's Prayer  
John 17

Week VI The Passion and Resurrection  
John 18-20

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Introduction

What is a Gospel?

John 5:2. (20<sup>30, 31</sup>)

It records the 'signs' Jesus did, to convince the reader about Jesus re-Jesus, to bring them to 'life' in his name.

History in the Gospel

"What goes on in what takes place" 18.

The author - who is John?

Paul  
1st view  
was

In 1900s (190-210 AD) said that John died at Ephesus until the time of Trajan (98-117) & that he gave the Gospel to the Elders. It also said John was a Disciple of Jesus.

Many alternate views  $\Rightarrow$  too old, also a had that the apostle was martyred with James. (sons of Zebedee)

later. another possible view is John the Elder - but no convincing args. either way,  $\therefore$  must let the authorship remain anonymous.

When written?

Paul  
1st  
view  
was

Seems to be the last written. -

1) in circulation around 170-180 AD.

2) then copied much earlier - pre Marc.

3) but now re-offered as later - by Clement of Alex. - but John wrote a spiritual gospel because he knew the facts were already written down.

Marc 1<sup>st</sup>, Mark Luke - he is older  
Synoptic Gospels of Marc.

John re-tells what story in house of Mary p. 30

again no way really to determine the order yet.

4) John did seem to rely on Mark + other sources

## Characteristics

### 1. Platonism

the  
(Real world - eternal, non-changing)  
other world thing -  
"I am the true vine, etc")  
vs. vines in vineyard -

### 2. Skepticism

- logos = G-2.  
found as seeds in many myths.  
duty then = to live in accord with the logos.

### 3. hermetica

- early, from 2nd-4th c. with strong  
emphasis on knowledge. - re. salvation  
comes from knowledge of truths about God.

### 4. gnosticism

- used similar words (knowledge,  
life, light, hate, sacraments) -  
but gnostics taught that salvation  
came from having knowledge of the  
secrets of the universe - while John  
→ through knowledge of G-2 & Jesus Christ -  
as crucified for world.

### 5. monism

a derivative of this - & not capture  
the essence of John's gospel -  
namely that salvation comes through  
Jesus "self-offering in death"

### 6. Hebrew Characteristics

Read Sea Scrolls. (2nd c - 1st c)  
esp. the war of light and darkness.  
- & a community of Israelites.

## Place of origin

Ephesus & nearby  
= usual view. ; but questioned. other  
possibilities = Alexandria, Antioch,

John I

Prologue

I-18

In the beginning

(go back to creation)  
"recreation" creation  
to make a new creation

True light

- Confirms the identity of the laws of the old Test and the new incarnate Laws - with 17 suits the way for the people Israel.

Word was God

Word was God - the divine nature of the word also contains the old & new logos.

Word made flesh

- the new creation - repulsive to Greek & Jew alike. (antithesis to human) - rejected

## Glory of the Son

for the hum. to drive <sup>right</sup> - <sup>some</sup> recognized the Truth  
via a gift of love (undeserved love) >  
Simply follow the law.

we have received  
notice upon notice

- the fulfillment of this understood power has been given to mankind.

Witnen y John

- John the Evangelist converts but 'The Son of God has come' - & that John the Baptist witnessed this.

The word is not just an object of sense, but an object of testimony of witness. - & John's testimony helped others to believe.

The Voice of one crying in the wilderness

a. wilderness  $\Rightarrow$  <sup>place where</sup> God's people of God prepared to enter into the land of promise.

b. John is a voice (not Elijah, not the messiah, not one of the prophets) - his function rests on revelation, so cannot wait for Christ to appear - he knows what he is not, but not what he is!)

Make straight the way of the Lord.

a. his duty is to prepare for the coming of the Lord

I baptize with water, but am not with to untie 'his sandals'

- a. ref. to Jewish habits of purification with water - it cleanses, but only temporarily
- b. again prophecy.

Behold the Lamb of God.

- a) John's witness rests on revelation
- b) reluctant to baptize Christ - but does at his request
- c) draws together the OT prophecy, ritual, cannot baptize properly, all in word 'Lamb'

The Spirit descends & remains.

He baptizes with the Holy Spirit.

a) 'desc' word = 'Sabbah'

// miss. fr. of Jesus (Sabbath)

b) remains  $\Rightarrow$  permanence of his divine nature.

He is the Son of God.

a) = the elect or chosen of God

John

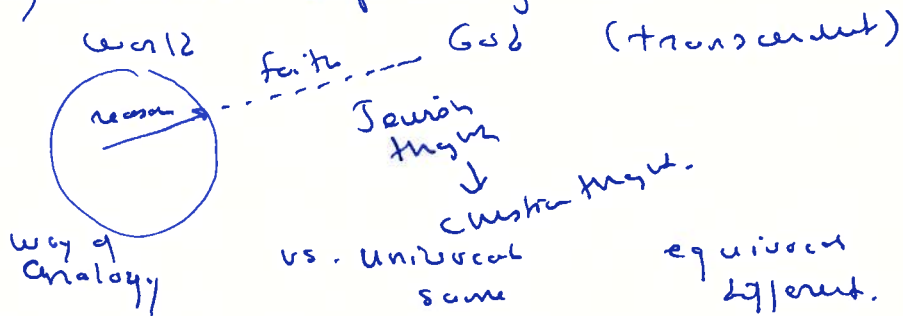
Chapter 10

1. context - Jesus is speaking to the Pharisees

- use of allegory (what is allegory, analogy etc.)

like  
difference

any Christian especially use.



Jesus gives his own reason (Matthew) - seen not understood

Faith is a gift

Christ as shepherd as lay down life  
disciples sheep others (those care for)

vers  
intro  
(1-5) (also 3 terms shepherd (11-18)

sheep (26-30)

gate (7-10)

Brigands, robbers (1-2)

shepherd

if understood  
meaning of  
sheep  
with  
greater  
depth  
analogy  
via  
faith

vs. 1-5

Shepherd

= a category in which many different groups of sheep are put together

gate = proper way to approach the sheep  
1. possibly a reference to Christ par (no) of David  
2. also a warning to others re. false leaders  
The question: who has the authority to lead the flock of God?

Voice = the particular voice that the <sup>one</sup> sheep in the whole group recognizes - gets up & follows  
they will not follow a sheep call by name.

(rel. to Christ as the word of God - verbum domini).

vs 6 They did not understand.

(perhaps for not given yet - i.e. Holy Spirit).

vs. 7-10

gets (order) again

∴ Jesus explains further - I am the gate

he offers "the pasture of life" (eternal life)

vs. thief also comes to destroy <sup>they</sup> here = Salvation (wages) life.  
they take sheep for their own profit while  
shepherd only interested in the good of his sheep.  
he owns his sheep.

vs. 10-18. The good shepherd.

∴ false ruler steals kingdom which leads to death  
true ruler gives kingdom which leads to life  
1. he knows his sheep - intimately  
2. purpose of his incarnation is to bring the  
sheep into union with other sheep

It is the true ruler because he lays down his life.

"this is voluntary self-sacrificing  
in loving fulfillment of the Father's  
will" - (399)

∴ Passion is not a story of unaided men. 2 to  
Jesus but of what he did for them

vs. 19-21. Failure of many Jews to understand  
- he is denied - plus reference to miracle  
of opening eyes of blind man



vs. 22-39

Jesus as messiah

(If you are really the messiah tell us)

- They who know my voice follow me
  1. can not be taken away (but he 2) protect him
  2. "you do not believe - because you do not truly know my sheep"

- 'I am the father and one' (not one of God came to him but He is the word of God came to men).
  1. The Jews hear 2 T as blasphemy. = man making himself God

2. Follow hear Jesus = messiah = God becoming man

3. when the father consecrated ~

a. refers to the Dedication of Temple (where talk tells of consecration of Son as new Temple & plus)

4. see sun in quaker p. 407 principle #3.

Response

1. To stone him

2. To arrest him

Jesus meets the violence by recalling the good works he has done.



## John 13

## "The Body of Glory"

### 1. Washing of the feet. (1-11)

a. some  $\Rightarrow$  baptism <sup>first washing</sup> - as related to baptism in early Christianity

#### b. Jesus knew

1. ———
- 1. he was aware now of his passion & refers to the John
  - \* 2. he knew he came from God & was going to God
  - c. he loved his own

1. intense & complete love.

2. the devil put into his heart

1. St Augustine "wolves inside the fold & sheep outside"

### 2. ——— e. then humble service rendered

1. wash  $\Rightarrow$  wash = systemic out of humility.

2. as/lesu  $\Rightarrow$  killed as criminal = ashamed as truly out of humility

\* 3. "  $\Rightarrow$  wash feet of disciples = 3<sup>rd</sup> out of humility  
(11 slaves from masters) take up towel  
(lay aside garments) = towel of Roman slave  
"good shepherd"

this is symbolic of crucifixion

### 3. ——— f. Peter's response.

1. also symbolic - the water to wash feet = // to acts of purification

2. Peter at just refuse (here & at crucifixion)

3. then accept & be incorporated by being identified with the humility of his Master. (except Jesus - who did not

4. accept the purification

4.  $\Rightarrow$  "you may not realize now - but later you will understand"

### 2. imitation of Christ (12-20)

a. the master becoming the servant does not just apply to Jesus, but must characterize all his followers.  $\rightarrow$  victorious destiny ("last are the first")

1. "I have given you an example."

b. "I am" (Yahweh)

### 3. Judas (22-30)

- a. Note Jesus' distress ("He grew deeply troubled")
  - 1. Pains of life & death / God vs. Satan about to reach its final climax. - decisive conflict.
- b. This led to disciples' uncertainty.
  - 1. the evil began within the circle of disciples whom Jesus loved.
  - 2. Jesus knew that Satan had entered him - & said "do it quickly."

### 4. \* Glorify to God (31-35)

- a. God is glorified in the Son, and the Son will glorify the Father.
  - \* 1. the key point here - is not just at the resurrection (God glorified - but from this moment - (as soon as Judas left - & the passion was set in motion!) The whole story is the glorification of Jesus.
  - 2. therefore glory doesn't relate to future but to what is happening from the very moment of Judas' defection (at the moment of capitulation to evil) & "God will glorify the Son of Man now & once"
- b. mutual love is the <sup>proof</sup> sign of Christian discipleship.

### 5. Peter's Denial.

- a. Peter always wants the short cut -
- b. Significant part of Peter's path - denial & restoration

John 14 "Departure & Return"

## 6. The Resting of the Disciples (1-3) , (4-11)

- a. disintegration (don't be troubled) - new faith.
- b. received into divine fellowship even with uncertainty.
- c. many rooms in my father's house.

### - D. I am the way , the truth , and the life

1. Jesus is not away from the father , he is being
2. " does not have to learn a truth about the father & pass it on, He is the truth.

### - E. who ever has seen me has seen the father.

1. The death & glorification of the Son is the place & time when ~~the eyes of men~~ will see the father (not some future parousia)
2. I am in the father and the father is in me
3. or else believe in my words (when the father has done)

## 7. Sending of the Paraclete (12-24) (25-31)

- A. The Disciples must continue the work of bringing men to believe in Jesus Christ.
- B. What binds Christ & his disciples is not an intellectual ascent, but a bond of love.

John 14 - cont

C. the coming of the counsellor. (14 - 31)

1. even though Jesus has - not left a phrase -
2. he will ask the father to send the counsellor.
3. T = the spirit of truth.
4. the world will not know him, but the disciples will know him. (22)
5. 'we' will come to him, & make our home in him.  
= permanent abiding with in the Disciple.
6. Jesus says <sup>he is to</sup> his 'farewell' (goodbye) Peace.
  - a. to journey to the father.
  - b. the world will bear by the coming events that Jesus loved the world.
  - c. if you loved me - you would have rejoiced!

"The Vine & the branches"

15:  
1-17)

1. The parable of the vineyard
- 2) a. Jesus shifts emphasis from usual meaning - in which Israel thinks of themselves - the nation - as the true vine - Jesus says "I am the true vine"
  1. this is because Israel - the people of Israel = the vine brought out of Egypt - turned out to be a fruitless vine.
  2. ∴ Jesus = the true vine - has just been planted.
  3. the branches = disciples - so once again an image of intimacy = living body.
- ∴ also ∴ purpose of T in his relationship
  - a = to bear fruit
    1. to witness Christ's departure & return to the Father
    2. to witness persecution
    3. to not honor Jesus for his self
  - b. T manner of bearing fruit "glorifies" the Father.
    1. by repeating the l.p. of the Father like the Father's Son (passion)
    2. T = the sole reason for Jesus' passion
    3. to live with a love that will lay down its life.

2. (re-read 7-17)

Christic pattern



a) love = real saps in the vine  
vertical + horizontal  
"like one another"

b) intimacy of church with  
Judeas (kathar) absent - "I choose  
the world"

- 1. go and bear fruit.



(John 15-16)

### 3. Persecution (18-27)

a. who disciples hated: it = the transfer of the hatred of the world for Christ himself.

1. "a servant is not greater than his master -

2. ∴ this because of Christ that the disciples will encounter hatred.

b. the reasons for this

1. unbelief + sin structure of the world.

2 = moral blindness. (can not see the light of the world)

2. opposition to Jesus really = an opposition to God (I will not serve).

3. "They hated me without cause" → a rebellion vs. God essentially irrational

4. hate = essence of world // love = essence of Christian.

5. & this hatred ⇒ world is guilty of sin.

### 4. In the face of T, how is the mission possible?

a. The coming of the Holy Spirit = the new counsellor who will bear witness to Jesus.

b. so the disciples are commissioned to be witnesses — to the ends of the earth.

1. to the suffering, death, resurrection of Christ

2. and the forgiveness of sin that is offered to us in His Name.

- c. the disciples who must not be passive - but active (give voice to the Paraclete who does & it will produce further hostility on the part of the world.
- d. ∴ through the Holy Spirit's indwelling in the disciples - the disciples represent Jesus outside the world.

### 5. The Mission of the Disciples

- a. consequences of remaining with Christ
  - 1. expulsion from the synagogue
  - 2. possibly the sacrifice of life
  - 3. suffering.
- b. but following spiritual play that suffering has meaning - & can be transformed into confidence, victory & joy.
  - 1. For the Paraclete who will "conquer the world of sin, righteousness, & judgment"
    - a. sin = rejecting Jesus → death (sin consists in not believing in Christ)
    - b. righteousness = "cut to heart" - in recognizing God for who He is.
    - c. judgment = find verdict in world in light of good vs. evil.
  - 2. Paraclete simply shares what He knows from the Father & from Jesus ⇒ intimacy of the Trinity.
  - 3. The Paraclete will lead the disciples to the full truth of Jesus mission in their en lives!

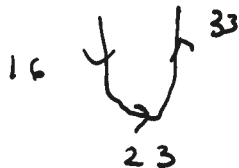


## 6. The future

a. 'a little while' - not see, then 'a little while' see again.

1. Jesus turned to say ("woman in labor")  
cu. 12 (humanity)  
come into the world
2. no question then. ("in that day")

3. again a circle from John to John



- b. whatever you ask for in my name will be granted
1. because "the Father loves you because you have loved me" - + believed. - intimacy
  2. Disciples will understand in plain language.
  3. Jews came who would establish about what men - & now you to establish unity men and his Father
  4. only then will the disciples understand -

c. "I have forgiven? for the world"

1. If Jesus has forgiven the world,  
so the disciples must forgive the world.
2. "Have courage"

John 17.

## The Lord's Prayer

I Prayer of Jesus to Father (sign of intimate relationship)

A. often called "The High Priestly Prayer" or "The Prayer of Consecration"

Parts

- 1-5 relationship of Father & Son  
6-19 " " Son to Disciples  
20-26 " " disciples to future believers

prayer of intercession

## II 1-5 Father - Son

1. Return to theme of glory - (renew)

a. shared glory in Godhead eternal glory

1. Then Jesus give glory to Father  
& Father give glory to Jesus

} gift - mutual glorification

b. communion bet. F & S as basis for action.

1. F & S cannot share eternal glory unless they are in communion with one another.  
2. ∴ important that this communion be made manifest - before the ensuing events of the crucifixion.

c. The Son glorifies the Father by his self-giving while the Father glorifies the Son by making his death & sacrifice the means of the salvation of the world.

1. the Son = the redemptive link between the Father and the whole of creation.

d. one true God (vs. polytheism.)  
yet includes Jesus - as son - How are they  
the mission.

## III 6-19 Son - Disciples

1. Jesus brings into the orbit of prayer (of him & Father) the little church that is beginning.

a. Jesus has manifested the Father's name to them.

b. " " accepted them as the Father's gift to himself.

c. " " give to them the Father's word.

d. They have left the world. — they believe truly that the Father sent the Son; & from this all grace is possible.

e. & Their unity will consist in sharing the one relationship to the divine life & glory of Father & Son.

1. Only the Son of God-hood was able to be held. — (the lost man)

2. Jesus prays that the disciples may be held through the sacraments.

3. That means that the disciples will escape tribulations. (11 Jesus)

4. ∴ Jesus prays that the disciples be santified in the truth.

a) That = purify — as already purified & declared clean.

b) to be santified means to be made ready for a specific task  
i.e. their apostolic mission

Schur cat.

- c. Jesus will sanctify himself (consecrate himself) 1<sup>st</sup> for his followers & this enables them to be sanctified (egyp<sup>t</sup> for the task, in truth -)
- d. There is no good news to preach until the Son of God is glorified - cross, death - resurrection & ascension -

### III 17 20-26 Disciples → church to come.

- a. now focus on those who will come to believe in the Son through the work rather of the eleven.
- b. "that they may all be one" This is the purpose of his prayer. (as is the purpose of the incarnation)
- c. the unity of the believers will be the testimony to the love of the Father for the world
  - 1. & → world be saved
  - 2. via the suffering & triumph of the disciples, & the bitter opposition of world - repeated
- d. the complete reciprocity of Father & Son's love reflected in relation of Godhead & church.
- e. The love of the Father is all sufficient
  - 1. it will not remove from tribulation
  - 2. but overcome tribulation.
  - 3. God's love is active - extends beyond the Godhead - & reaches for the disciple
  - 4. ∴ love of the Father is in the church.

1. This is the passage from the discourse about the sign to the event itself. (of the glorification of the Son of God)
  - a. in passion of Christ, the whole universe is made known.
  - b. a whole passion (Christ's passion) which at same time he is the agent, the author of the whole drama (God makes a new relationship with the world).

2. (18:1-14) Delivered into the hands of men. - Jesus comes forward and they seek Jesus of Nazareth.
  - a. when they came he said "I am he" - I am he, possibly because of 11 to "Yahweh" I am he.  
= a savior, a divine name
    1. 60 men sent out to capture Jesus (related to his triumphal entry into Jerusalem)
  - b. Peter hears a savior.
    1. hearing a savior was forbidden at Passover.
    2. possibly a dagger or knife
    3. but Peter can not really fight with bolts.

3. 18:15-18

### Peter's Trial

1. John does relate it with a kind of scorn (charge of weakness of Jesus rather than discipleship).
2. "I cannot" - it is his poverty the nature of Christ - "I am?"

4. 18:17-27 The High Priests' Interrogation

a. "Why do you ask me?"

1. as Jesus has to try to secure evidence from an accused person to incriminate himself.

5. 18:25-27 Peter's denial

- a. utterly lost in miserable denial (as Jesus who stands his ground)

b. again "I cannot!"

c. 18 28 - 19 16 Pilate, Jesus, the Jews

a. Pilate 3 times asked Jesus different questions & decided not to charge him

1. if Jesus or 'evil <sup>(habitual criminal)</sup> ~~clan~~' - the Jewish law should punish (they refuse - as no capital punishment)

(for this was the only ground for crucifixion - as vs. Roman law)

2. To he <sup>(2)</sup> king? (not of the world) - what is truth?  
- him released by paragon custom  
- no Barbarians instead

3. 'where are you from?' - not able to effect release. (silence = report)  
+ same of power / Roman law.  
Take the son of God → blasphemy

b. 'Here is the man'

7. 19 17 - 30

- Jesus death by crucifixion

a. he went out "bearing his own cross" = the cross beam -

b. crucified between two others

c. take name Jesus  
crime King of the Jews.

+ what I have with will stay.  
Pilate became uninterested.

\* Combined v { 1. particular King of Jesus  
2. in Hebrew, Latin, Greek → universal

\* ∴ T = Jesus real environment  
D. only 4 soldiers guarding (days of uprising)  
cur ) -

1. seamless tunic = priestly garment

d. Behold your <sup>son</sup> mother } John & Mary  
1. poss. rel. of Jesus - (Mary & Elizabeth (John))

2. spray of anger

f. "he <sup>his</sup> bears 2 & give y spirit"  
1. not no possible union John - only  
active ones.  
2. possibly - chase moment - (cf. pgs 618-9)  
by constricting breath.

8. 19<sup>31-42</sup> 'Buried'

a. Jesus = true paschal lamb { as no bones were broken  
& side pierced.

b. blood & water } living.  
sacramental life } gift of spirit  
+ eucharist } + note of baptism

c. temporary grace } not medically  
↓ as Sabbath } impossible  
} although may  
} communicate sense  
} ⇒ mucous  
} water spirit between layers of cloth.

9. 20<sup>1-18</sup> easter morning

a. rel. of seeing and believing.  
1. shift from historical visibility to complete  
historical invisibility (with transcendence  
of appearances.

2. story in Gospel = 'eyes: for report on eyes

3. Peter looked in / nothing happened  
Saw " " and believed  
Mary Magdalene " " saw two angels  
b) then she sees garden

c) then 'Mary' - & she recognizes the  
voice of her mother



1) then she tells 'I have seen the Lord'  
⇒ believed.

20<sup>19-23</sup>

5 on the evening

a. Jesus enters locked room 'Peace be with you'.

b. Receive the Holy Spirit -

c. If you forgive sins, they are forgiven.

20<sup>24-27</sup>

Easter octave

a. Thomas' doubt released. 'I will not believe unless I see' -

b. m, Lord & m, God

c. Blessed are those who do not see, but believe.

20<sup>30,31</sup>

conclusion

a. to believe is to have life in His name

∴ It is new.

# Meaning of Glory in Bible

from John McKenzie, JS  
Dictionary of the Bible

1. OT. Glory Kabod = weight & heaviness  
= importance  $\Sigma$  = 6:2, 6:31:1,  
= that which exalts a man's  
inner worth

Glory of God

- pillar of fire  $\Sigma$  = 16:10, 24:16, 23:10, 24:16, 22:16, 22:17, 22:18, 20:6, 5:4:5
- pillar of cloud  $\Sigma$  = 16:19, 17:7, 20:6, 5:4:5
- glory in jewels  $\Sigma$  = 10:7
- smoke of fire (DT 5:2)
- brilliant light  $\Sigma$  = 24:23, 60:1
- also  $\Sigma$  = 1:28, 3:12, 3:23, 8:4, 10:18, 11:22, 43:2, 5:44:4

Earth is full of the glory of God  
nm 14:21 (11:17 wt)  
 $\Sigma$  = 43:2

to brilliant  
light

- Moses requested but  
was refused, to see the  
a. throne of glory of Yahweh  $\Sigma$  = 33:18,  
b. king of glory  
c. God of glory.

later  $\Rightarrow$  manifestation of divinity & holiness.  
so  $\therefore$  glory to Yahweh = to recognize  
his divinity

1. by confessing sin
2. praise
3. performing liturgy
4. when day ends

also T. sanctifies created for the glory of  
God.

## Glor

### 2. H. T

1. To glorify God - to confess his Divinity.
  - a. Jesus shares the glory of his father.
  - b. esp. made manifest at 2<sup>nd</sup> coming  
(in Son manifest at passion & resurrection & back).
  - c. Jesus = theme of glory.
  - d. manifested in the resurrection.

2. St Stephen saw glory of God just before his death.

3. St Paul saw it on the road to Damascus.

4. sinners are deprived of the glory of God.

5. God is glorified through Jesus.

1. in his suffering he is in the glory of his father Phil. 2:11, 1 Tim 3:16  
Heb 1:30, Heb 2:9, 1 Pet 1:11

2. Jesus is the only glory  
(1 Cor 2:8, Jn 2:1)

6. St. Paul.

a) Christians have the high of sharing in the glory of God. Rom 5:2.

high sharing in the passion. Rom 8:17

b) glory confers perfect freedom + Rom 8:21  
Rom 8:30. 1 Cor 15:40

Phil 3:21 1 Cor 13:4

7. John.

emphasis is on the mutual glory of the Father & Son - giving glory to one another & communicated to disciples Jn 17:22